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the present century is seen the complete reaction against the Protestant movement of the sixteenth century . . . the repudiation of the teaching and the systems of Zwingli, Luther, and Calvin." At last, just as the twentieth century is about to dawn, we have in high churchism "the restoration of the Church of England to the position which it held when Edward VI came to the throne." At last, after three hundred and fifty years of struggle and vibration in the ecclesiasticism, ceremonialism, and sacramentarianism of the advanced ritualists of the established church, "the balance is restored to the point which it had reached when foreign Protestantism began seriously to influence the English reformation."

Mr. Wakeman has written an exceedingly interesting book. In spite of its "Catholic" point of view, it is full of valuable information. The style is remarkably clear and elegant. It does not surprise us that it reached its third edition within three months after publication. Here is a book which high-church people can read with infinite delight, low-church people with gnashing of teeth, Protestants with incredulous smiles, and Romanists with curiosity and derision.

ERT B. HULBERT.

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THE AGE OF THE CRUSADES. By JAMES M. LUDLOW, D.D., L.H.D. (Vol. VI of the Ten Epochs of Church History.) New York: The Christian Literature Company, 1896.

THE LATIN KINGDOM OF JERUSALEM. 1099 to 1291 A. D. By LIEUT.-COL. C. R. CONDER, LL.D., M.R., A.S., R.E. Published by the Committee of the Palestine Exploration Fund, London, 1897. (Imported by the New Amsterdam Book Co., New York.) Pp. viii + 443; cloth. \$2.50.

L'ISLAM, IMPRESSIONS ET ÉTUDES. Par le COMTE HENRY DE CASTRIES. Paris: Armand Colin et Cie., 1896. Pp. 359, 18mo. Fr. 4.

DER GEISTESKAMPF DES CHRISTENTUMS GEGEN DEN ISLAM, BIS ZUR ZEIT DER KREUZZÜGE. Von ADOLF KELLER. Leipzig: Verlag der Akadem. Buchhandlung, 1896. Pp. 92. M. 2.

THE title of Dr. Ludlow's book may justify, to some extent, the introduction of much matter which seems foreign to the principal subject, but one cannot escape the conviction that many things are unnecessarily and improperly brought into connection with the crusades.

On the other hand, Dr. Ludlow has given his subject too narrow bounds, in dealing principally with the armies of the crusaders without giving us any adequate account of the states which they established, and of their variegated life in the East. The historical significance of the crusades he does not seem to have grasped. The "bibliography" presented is not satisfactory; the section devoted to "eyewitnesses" is especially deficient; at least four of those named were not eyewitnesses, while several who were indisputably eyewitnesses are omitted. Hagenmeyer's able commentaries are not mentioned. The book is evidently written without an accurate and comprehensive knowledge of the sources, and hence it is full of errors as to details. There is scarcely a page without a false statement. The author has a keen eye for the romantic, for the chivalrous, and for the religious, but little appreciation of the political and worldly sides of the crusades. For him Godfrey of Boulogne and Tancred are the greatest men of the first crusade; but it has long since been shown that Godfrey was only a pious knight, and Tancred a bold one, both without political understanding or ability to direct a great army. Boemund, the only able leader in the first crusade, receives short shrift. The folly of the crusaders caused nearly all the misfortunes which befell them, but the author follows the traditional western way of laying the blame on the Greek emperors. He does not understand the difficulties of the situation in which the eastern emperors found themselves placed by the crusades. Nor does he seem to comprehend the effects of the crusades on Europe, his utterances about which are most unsatisfactory and insufficient. He is not sufficiently critical, but makes concessions to the popular character of his book by weaving into his narrative, though often with a covert apology, many miraculous stories in which the crusading age believed.

Yet Dr. Ludlow has made a very readable book, and it is unfortunate that he should not have taken a broader and more independent view of the subject, and that he should not have made himself more familiar with the best and most important sources, as well as with the works of Hagenmeyer, Röhrich, Kugler, Riant, and others.

Colonel Conder's purpose differs from that of Dr. Ludlow in that he briefly describes the crusades and dwells especially on the history of the states in the East. The first three chapters of his work are disappointing in the extreme and give little promise of the good things to come in the later ones. While reading these first chapters one is tempted to throw the book aside as worthless, so full are they of errors.

In them the author attempts to give an account of the first crusade and of the establishment of the kingdom of Jerusalem, but he seems to be utterly ignorant of the good work of other historians in this field. He rehashes the story of Peter the Hermit, and makes him the author of the first crusade, although more than half a century ago von Sybel showed conclusively that the rôle which Peter played in the first crusade was far from glorious, and that the Pope, Urban II, was the real originator of the movement. And how Colonel Conder could have remained ignorant of the work of Hagenmeyer (*Peter der Eremit*, 1879) passes all comprehension. His too favorable estimate of Godfrey of Boulogne is based on the legendary conception of his character and work rather than on a knowledge of what he actually was and did. The high position which he assigns to Godfrey belongs of right to Boemund, who is strangely neglected by our author. These mistakes are due to the fact that Colonel Conder has followed the later and untrustworthy accounts of Albert of Aix, and William, archbishop of Tyre, without any regard to the critical work which has, in the last fifty years, been done on the period of the first crusade. These first chapters will remain a serious blot on a work which is otherwise both readable and instructive. For, in the remaining chapters of the book, the author has not only read the best sources, but he has also looked with independent eyes at the political development of the states which the crusaders established in the East, and, through his intimate acquaintance with the lands whose history he writes, he has brought to his narrative many of the qualities of an eyewitness. He is also the first writer to make use of the work of Herr Röhrich, the *Regesta Regni Hierosolymitani*, 1893, which offers a vast mine of material which has thus far not been utilized by historians.

The story of the later crusades is generally well told and is fairly accurate. Those chapters, however, are more satisfactory which deal with the life of the crusaders after they settled in the East, and of their native subjects, topics about which Colonel Conder, from his long residence in the East, is peculiarly well fitted to write. For the Templars and their peaceful policy towards the Mohammedans, at least in the thirteenth century, he has an appreciative word, and he clearly sees that the unyielding policy of the church, which forbade any peace or compromise with Mohammedans, was not only impossible, but also injurious, while "the policy of the empire, which was content to make peace with Islam and to regard Jerusalem as being what it really was—the Holy City of Christendom, which was valued only as a place of

pilgrimage, not as an earthly possession," was wise and practicable and, if it had been persisted in, might have prolonged the existence of the Christian states in the East. For the commerce, the travel, and their effect on the West, and for the interchange of ideas during the period of the crusades, Conder has a keen appreciation, and, in his "conclusion," pp. 414-28, he has given us a good characterization of the crusades, together with a careful estimate of their effects on Europe. He has evidently caught the spirit of the times, and of the movement, and of the peoples concerned in it. Two maps are added, one of them valuable because it shows the fiefs of the kingdom of Jerusalem about the year 1187.

M. de Castries, true to the title of his book, has given us in a series of chapters some interesting studies in Mohammedanism, interspersed with impressions which he has received during several years of personal contact with Mohammedans. The impressions are those of an alert, sensitive mind, and the studies, while always sketchy, are full of close observation and discriminating interpretation. His first chapter deals with the old question of the sincerity of Mohammed, and, although it may seem like threshing old straw, he has done good service in bringing together the many little incidental things which make it impossible for us to believe that Mohammed was an impostor. In the face of the idolatry of the Christians as well as of the heathen, Mohammed certainly believed that there is but one God and that this God had called him to make known this truth to the world; he used questionable means to procure its acceptance, and he was sensual and revengeful; but a prophet is not impeccable, and "there are few who, believing that they have the truth, do not feel authorized to lie for it." It is to be hoped that the time will soon come when it will not be necessary to defend the sincerity of Mohammed. In an appendix to this chapter the author has collected a great many curious beliefs and legends about Mohammed which were in circulation in Europe during the Middle Age.

In dealing with the charge of intolerance made against Mohammedanism the author reminds us that there is far more intolerance in the Old Testament than in the Koran, and that for centuries Christians surpassed Mohammedans in cruelty to those of a different or dissenting faith. On the other hand, during much of the Mohammedan domination, the Mohammedan authorities not only did not disturb their Jewish and Christian subjects, but even refused to punish those fanatical Christians who, determined to secure the crown of martyrdom at all hazards, reviled Mohammed publicly and committed other excesses, only that

they might be seized and put to death. Nor was the religion of the conquerors always forced upon the conquered. Many peoples, among them Christians, accepted Mohammedanism because it seemed to them a better religion than the one they possessed. The Christianity of Egypt and Syria was in many respects inferior to Mohammedanism, and the defection of those countries is not at all strange.

While in no way defending polygamy, the author points out that certain vices, rampant in monogamous countries, are practically unknown among Mohammedans. Sensual pleasures are popularly supposed to be the chief attractions of the Mohammedan paradise, but M. de Castries quotes with great effect the passages of the Koran which dwell on the happiness which the faithful will derive from the presence of God. Both the Koran and its commentators agree that supreme happiness will consist in the Beatific Vision. The author shows that the Koran, like the Bible, may be quoted in favor of both foreordination and free will, while Mohammedan doctors are as deeply divided on these questions as are Christian theologians.

M. de Castries gives an interesting account of the expansion of Islam in Africa, and makes it apparent that central Africa is rapidly becoming a great stronghold of Mohammedanism. The last chapter is a frank discussion and free criticism of French policy toward the people of Algiers. The outlook, as the count sees it, is not altogether rosy, because the government is neither working in the best way nor pursuing the proper ends. Contact with Christianity has not been a blessing to the Mohammedans, who have taken the vices and not the virtues of Europe. The author has evidently observed carefully and widely, and has endeavored to interpret wisely what he has seen. Several appendices are added, containing interesting information on a variety of topics.

Herr Keller's learned and interesting pamphlet has grown, apparently, out of his interest in mission work, and is full of hopefulness for the near and complete success of Christian missions among Mohammedans, although he presents little on which to base such optimism, except the superiority of Christianity and the command of its founder to evangelize all peoples. In a few pages he sketches, in a masterly way, the relations between Christians and Moslems till the crusades, and especially the condition of Christians subject to Mohammedan rule.

Through the writings of John of Damascus (eighth century) the Greek church early became acquainted with the contents of the Koran and the traditional life of Mohammed, but, till the twelfth century, the West had no accurate knowledge of either Mohammed or his religion,

although the wildest and most fanciful stories about both were in circulation. The Western church undertook no mission work among Moslems and produced no refutations of Islam. In fact, writers in the West did not know whether to regard Islam as a heretical sect or a heathen religion. The crusades were begun in the hope of regaining possession of the holy places, and were in no sense missionary undertakings. Till the twelfth century the Occident thought of Moslems principally as a political power, not as the representatives of a new and hostile religion. The opposition between Mohammedans and Christians was far more political and commercial than religious. But Peter the Venerable (died 1126), by having the Koran translated into Latin, made it possible for the West to come to a good understanding and appreciation of Mohammedanism as a religion. Peter himself was an earnest student of Mohammedanism, and was the first to perceive its significance as a rival religion. His famous work against it was not polemical only, but was intended also as a loving invitation to all Moslems to embrace Christianity, and it is remarkable for the deep and true missionary spirit which pervades it.

The Franciscan Raymondus Lullus (died about 1315) was even more thoroughly a missionary than Peter. In 1276 he established a monastery on the island of Majorca, and with it a school in which various languages spoken by non-Christians were taught the monks, thus fitting them for foreign mission work. It was due chiefly to his efforts that the council of Vienne (1311-12) ordered professors of Arabic to be appointed in Oxford, Paris, Bologna, Rome, and Salamanca. Indeed the present *Congregatio de propaganda fide* is little more than the realization of his wise and far-reaching plan. Master of the scholastic arts of his day, he used them all to prove the truth of Christianity and the vanity of Mohammedanism. He believed that the Moslems could be won to Christianity by argument, but he often wrote and spoke with a natural and sincerely Christian enthusiasm and eloquence of heart which must have been far more effective than his arguments. To his literary efforts he added practical mission work, spending several years among Moslems as a missionary.

Peter and Lullus, as well as all other apologists who wrote against Islam, cover a wide range of topics. They attack the moral and religious character of Mohammed, his claims as a prophet, the character and contents of his revelation, and endeavor to make intelligible and reasonable to the Moslems the principal doctrines of the Christian church, such as the Trinity, the various Christological dogmas, the

divinity of Jesus, his eternal sonship, his incarnation; especially the sacraments required a deal of explanation and defense, because the Moslems had nothing in their religion which corresponded to them, and looked upon them as tricks of the clergy meant to deceive. The efforts of all these writers and missionaries, however able and interesting, were, so far as we know, unsuccessful and soon ceased, not to be renewed in any large way till the present century.

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OLIVER J. THATCHER.

KIRCHENGESCHICHTE DEUTSCHLANDS. Von D. ALBERT HAUCK, Professor in Leipzig. Leipzig: J. C. Hinrichs'sche Buchhandlung. 3 vols.: 1887; 1891; 1896. Pp. viii+558; iv+758; viii+1042. M. 42.

THE first part or volume of this important work appeared in 1887, the second in 1890, the third in 1896. So far as completed, the history of the German church is carried forward to 1122.

We are not to suppose that the church history of Germany begins with the first entrance of Christianity into the territory of the present Germany—because the early cities on the Rhine and Mosel were Roman cities, and so the Christian communities of those cities were communities of Roman Christians. We may accordingly regard the baptism of Clovis in Rheims as the first German ecclesiastical event. The 25th of December, 496, is the first date in the church history of the Fatherland. From this date forward the lines of historical continuity are pretty evident until the consolidation of the German church between 911 and 1002.

The book begins with a general review of Christianity in the Rhinelands during the imperial times. It then takes up the Frankish church, noticing the different tribes—as the Alamanni, the Burgundians, and the Franks—and the influence of each. The relations of church and state, the moral and religious condition of Europe, the early growth and influence of monasticism, the progress of the conversion of Germany, receive due consideration.

In the third book we have a hundred and fifty pages devoted to the work of Anglo-Saxon missionaries in Germany and their relations to Rome. Of course Boniface is the center of interest here—and he is brought before us and discussed in a spirited, thorough, and satisfactory manner.

In the fourth book the Frankish church appears as an imperial